gives consistency and coherence to every other truth. But of this more hereafter.

SECT. III.—THE DISTANCE OF GOD FROM MAN.

Assuming that God is a being of infinite wisdom and love, it does seem mysterious that he should not have devised means by which his intelligent creatures on the earth may enter into communion with him. A very little observation suffices to discover the wonderful pains which have been taken with man, in creating him at first, in endowing him with bodily organs and mental faculties, in opening to him sources of knowledge, and placing copious resources at his command. What high intelligence ! What far-sighted sagacity ! What fields, rich and fertile, placed around him, inviting him to enter that he may dig for treasures and gather fruits ! It does seem strange, that in endowing man with such lofty powers, God should not have furnished him with faculties to communicate directly with his Maker and Governor. God has connected soul and body closely and intimately, so that the one can correspond with the other; but by neither can man correspond with the Author of his existence. He has given senses by which to communicate with the world around ; but He has given no bodily or mental organ by which to hold communion with Himself. He has enabled us to hold pleasant and profitable intercourse with our fellow-creatures ; but through no natural channel can we enjoy direct society with God. It looks, meanwhile, as if it was intended that man should enjoy such communion; and when we reflect, first upon his capacity, and then upon what he has actually attained, we feel in much the same way as when we survey the eyeballs of the blind, and then learn that they cannot see. It is a mystery requiring to be unravelled, that God should throw open in such ungrudging munificence the works

of nature, that man may expatiate in them at pleasure ; and yet that he should have kept himself at such an awful and unapproachable distance, and shut himself as if studiously from our view. The telescope which he has enabled man to form, looks into distances of space which cannot be calculated, and the discoveries of geology look into ages which cannot be numbered; but whether we look above, or behind, or before, we cannot any-